

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 6, 1902.

VOL. IV, NO. 13.

Because of its high suggestive value we take the following from the "Pastor's Edition" of the Foreign Mission Journal; and, while all our pastors have seen it already, every member of every Baptist Church in the State ought to see it.

\$100 CHURCHES.

"Will your church stand in the \$100 column this year? What a blessed thing to give enough to pay the whole salary and expenses of one native preacher in foreign lands for a year.

\$500 CHURCHES.

Will your church stand in the \$500 column this year? Blessed privilege to pay the salary of a missionary for China, and your pastor's salary also.

\$1,000 CHURCHES.

Quite a number of our churches have decided to give not only enough to pay the salary of one missionary, but of two. Blessings on the missionaries and those who support them.

\$2,000 CHURCHES.

Some of the wealthier churches give even above \$2,000. We thank God for men who have consecrated hearts to use vast wealth for His glory.

\$3,000 CHURCHES.

We hope this year to have some. God is giving our people in many instances much of this world's goods. Let them use it for His glory.

\$10 CHURCHES.

Yea, they will be many, and five of these will pay the salary of a man in China who gives all his time to selling Bibles and giving tracts and telling of Jesus in foreign lands.

\$0.00 CHURCHES.

We hope there will not be one.

Let no one hear you idly saying,
There's nothing that I can do;
For the souls of men are dying,
And the Master calls for you.

MISSION TRACTS FREE TO ANY ONE WHO WILL SEND FOR THEM."

We have one hundred churches that are well able to average up to the \$100 column.

We have at least ten that are well able to hover close around about the \$500 column.

We have five hundred more that are fully able to average up \$25 each.

Then surely the other eight hundred and more churches, if they pretend to harken unto the Lord at all, can average up to \$10 each. Let's all try it for one year, on this basis, after which, if we find that we have displeased the Lord, discontinue it.

Will Mississippi Baptists PLEASE God this year or ROB him—which?

It is the unanimous verdict, so far as we know, among pastors that it is a good thing for our membership

Fellow-Workers to the Truth.

to take and read a denominational paper. From the letters that reach this office, we are impressed that many of the pastors are unusually alive to the importance of increasing the circulation of THE BAPTIST. There are some difficulties in the way of enlarged circulation. In the first place, this is pre-eminently a day of agencies. It is not only necessary to manufacture articles of common need, and advertise them, but they must be carried to the very doors of the consumers. And, if one does not carry them, another will. So, it is found necessary to employ this method in the operation of a religious paper. Then the question arises as to who will do this part of the work. It has been stoutly urged that the pastors should do this work for the paper and also for the cause. Many of them are doing well in this line. But some do not seem adapted to this sort of work. And in some instances, for reasons peculiar to the situation, the pastor cannot do this work with any thoroughness. In other cases, laymen have done fine work in securing subscribers, but the number who are really efficient in this work is small.

Then, in the second place, those who are running denominational papers, are shut up to the necessity of employing special agents to go into the field as solicitors for their papers. In order to secure men who can really succeed in this work, such wages have to be paid as to press heavily upon the publishers. All pastors and laymen can aid just here in the circulation of the paper. How? By extending an invitation to our traveling men to come to your homes and share your hospitality and by helping them in meeting the Baptists in your community. Here is what Bro. Weson says on this point:

"Send your BAPTIST man up this way. These are hard times, but he could beat me on paper subscriptions. I'll feed him and help him all I can."

Other seasons may come and go, but the revival season ought to go on with us forever. It is just about to

The Revival Season.

become an all the year thing, an "evergreen," if you please, here in Mississippi. The last meeting of the kind that was reported, for last year, in these columns, closed out about the first of December. The first one of the new year began the third Sunday in January.

Then, according to this showing, there was only a space of about six weeks, when some church in the State was not in a

meeting, which accounts in a large measure, for the great ingathering we enjoyed last year.

To give emphasis to these revival meetings, that they may be blessed of God for the greatest good, we clip some "Rules for Revivals" from one of our best exchanges, and commend their perusal to all interested in the great work of soul-saving:

Ready for the Holy Spirit to suggest and lead. John 16:13.

Expecting that God will honor appointed means. Matt. 7:11.

Vowing personal consecration and allegiance. Ps. 76:11.

Instant in season, out of season. 2 Tim. 4:2.

Valiant for the whole truth and every duty. Jude 3.

All in the name of Christ and for his sake. John 14:13.

Leaving results wholly and confidently with God. Ps. 37:3-7.

Bro. A. F. Baker, of Versailles, Ky., is very much concerned about taking care of the vicarious theory of the

The Atonement. atonement. It is well that he, as well as all Baptists,

should be so concerned. For, without

going into any extended discussion of the doctrine of the atonement, it is certainly

true that the elimination of the substitutionary element from it, would so mar it

as to leave it of little worth. The brother

puts two questions: 1. Do you hold and

teach the vicarious substitutionary theory?

2. Is your paper committed to the propa-

gation and defence of the same? To the

first question, we give an emphatic yes.

To the second, we would say that we have

never made a hobby of this doctrine; but,

in common with all other Scriptural doc-

trines, we have used our energies for its

propagation and defence. There are few

doctrines more emphasized in the Book

than the doctrine that Christ died for us.

"By his stripes are ye healed."

We believe that Jesus Christ exchanged

places with the sinner; that he bore our

sins on the tree; and that while our sins

are imputed to him, his righteousness is

imputed to us. Because of our sins he was

put to death on the cross, and because of

his righteousness we stand justified. The

blow that would have crushed our sinful

heads was caught by his sacred head. He

is our substitute and surety.

An Ohio rural mail carrier has 400 persons on his route who receive mail, and 117 of this number are named Miller, and as the route includes the Amish settlement, many of their names are the same, so the difficulty of the task can be imagined.

THE BAPTIST.

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—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
—AT—
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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to state office from which and to which the change is to be made.

A Timely Rebuke.

The Commercial Club of Pascagoula, Mississippi, an organization of business men for the building up of their town and country, seeing that the legislature was to visit other coast towns, with a view of getting information as to the legislation needed, extended an invitation to our lawmakers to visit their town, inspect its harbor, industries, etc., on Saturday, the 25th of January. The legislature accepted the invitation—not for Saturday, the 25th, as named by the club, but for Sunday, the 26th. When the news of the acceptance reached Pascagoula, that their guests had ignored the day named for the visit, and had substituted another day, the Commercial Club had a meeting and withdrew its invitation, in the following courteous, manly, Christian words:

"Whereas, The club has extended an invitation to the Governor, State officers and the Legislature of Mississippi to visit the port of Pascagoula on the 25th instant, which invitation was extended for the purpose of having them inspect its harbor, industries, etc., and

"Whereas, We are advised that the Legislature has accepted such invitation for the 26th instant, which is Sunday, a day set aside by both the divine and civil law for rest and worship of God, and furthermore a day on which all of our manufacturing establishments and other industries in deference to those laws are closed down, and,

"Whereas, The main object of the visit, as contemplated by this club in extending the invitation, to wit: the proper inspection of our channel, harbor, etc., would be defeated if the visit was made on the Sabbath, therefore be it

"Resolved, By the Pascagoula Commercial Club, That the committee appointed to extend the invitation to the Legislature be, and they are hereby requested to assure the members of that distinguished body that our people would take great pleasure

in entertaining them in their homes, and in their churches if they should come here on the Sabbath, but that because of the day we would be unable to take them over the channel, river and harbor, so as to make a full and proper inspection thereof, and unless they could give us a day other than the Sabbath, to respectfully withdraw the invitation."

We cannot too strongly endorse the stand taken by the good people of Pascagoula in this matter. The State of Mississippi recognizes the Sabbath as a civic institution and has stringent laws for its preservation; and when she undertakes to become lawless, in open and flagrant disregard of her own institutions and laws, as she did in this case through her legislature, it is but right that she should be called down.

If the people who make the laws do not propose to keep them, it is ridiculously absurd for them to suppose that other people will keep them. Besides, the legislature is composed largely of Christian men, who would want to keep the Sabbath, even if there was no civil enactment upon the subject. While sitting in their legislative capacity, they always open the day with prayer—when they don't forget it, they do. They went so far as to pass a resolution inviting the ministers of the different churches in Jackson to be present and open their sessions with prayer. When for any reason no minister is present, they have some one of their own number to lead in prayer—and they have many in their body who will do this, to the honor of the State be it said.

All this makes the rebuke from Pascagoula the more timely. They were going on a business trip, and for which they would draw their "per diem" just as at other times. They should not have gone for pleasure even, on the Sabbath day. The day was made for man, for him to use and not abuse—use religiously to the glory of God; and, so let it be observed for evermore, by men individually, collectively and officially.

What Does It Mean?

Pending the present agitation in the legislature of the liquor laws in Mississippi, those who oppose statutory prohibition have made much use of the resolutions adopted by North Mississippi Conference, at Winona, last December. As the second resolution seems to stand in the way of statutory prohibition and has been so used by its opponents, we present herewith those resolutions and would appreciate it, if Mr. Frank D. Critz, the mover, would tell our readers what the second resolution means.

Resolutions—

"First—That we hereby petition his excellency the Governor of Mississippi, to submit to the special session of the legislature to convene in January A. D., 1902, for its consideration and action the matter of a State law, repealing section 1575 of the Annotated Code of 1892 of Mississippi, and to amending the dram shop or retail liquor law, as to limit the power to issue

license to sell vinous, alcoholic, malt, intoxicating or spirituous liquors, in any quantity, to the authorities of duly organized cities and towns of more than five hundred inhabitants, in which are kept up police forces sufficient to give protection to the law-abiding citizens and to enforce the law against disorder and crime.

"And we request the legislature to enact such statute law at said special session.

"Second—And that this conference further request the Governor and legislature to allow the local option liquor law to remain in force as it now stands.

"Third—That a certified copy of this paper be sent to the Governor and to each branch of the legislature.

Respectfully,

FRANK A. CRITZ,
B. CAMPBELL TRIGG."

With the statement that, if the second resolution was not intended to operate against statutory prohibition, it is most unfortunately worded, we pause to give those who framed it a chance to say what they meant.

Dancing in the I. I. & C.

We take the liberty of presenting our readers with another extract from the minutes of North Mississippi Conference. It is a resolution passed in connection with the report on education, and voices our sentiments and judgment so fully that we print it in full, as follows:

"We are sorry to note that in our State Industrial Institute and College for our young ladies located at Columbus, where 200 of our Methodist girls are in attendance, that the practice of dancing is allowed among the students. And since many of our young ladies return to their homes poisoned by this dissipation, thus becoming centers of worldliness in our churches; therefore,

"Resolved, That we express our disapproval of this amusement and request the authorities of that institution to abolish this custom that is so hurtful to the Christian character of our young ladies.

Signed:

W. M. YOUNG,
J. D. CAMERON,
T. CAMERON,
W. S. LAGRONE,
P. E. DUNCAN."

It is nothing short of a palpable imposition and a gross injustice that a large percentage of the most pious, consecrated and loyal Christian men and women of the State should be taxed to sustain and promote the art and practice of dancing in our State College for girls. It is a travesty on true education and dignity, to say nothing of morality and religion, that men and women entrusted with the care and training of four or five hundred girls would prostitute time and money in unfitting our daughters for the moral and religious responsibilities of life.

This course hurts and discourages more than 2,000 Christian ministers in the State, as well as many thousands more of men and women as good as the preachers. We appeal to the management of the I. I. & C. to consider the rights of some of the best Christians in the land.

Notes and Comments.

"A good soldier of Jesus Christ," such as Paul had in mind when he wrote to Timothy, never plays into the hands of the enemy—he goes to the stake first.

It was not salvation, but the joy of it, that David lost, which was fully restored on his repentance of the sin by which he lost it. If salvation should be once lost it could never be regained.

After the first of April Bro. C. M. Chapman, Free Run, can be had for any time or place in the State throughout the year. He does not claim to be an evangelist, but is willing to do anything for the cause of Christ.

The Baptists of New York city propose to raise \$1,000,000 for city missions. That is good, but it is not as much for them to raise that amount as it is for us to raise \$10,000 for State missions in Mississippi.

It does not take much play upon words to see that the saloon is very appropriately named when it is called the "Poor Man's Club"—with which he beats his wife, children, fellow man and himself, all in turn, to death.

Martin Luther said "I take no note of the doctors who may be present, of whom there may be twelve; I preach to the young men and maidens and the poor, of whom there are two thousand." But then he lived away back yonder, you know, and who cares for what he did?

"Diplomatically," or otherwise, our government knows no Vatican and the Vatican knows no Washington, and all efforts to establish any sort of relationship between the two places is ridiculous in the extreme. But the old man in the Vatican will bear watching, for nothing could please him better than to be nosing around officially at Washington.

The Watchman says: "At the very time when interest in the work of theological education seems to be declining the difficulty in obtaining preachers and pastors for our most important churches is increasing. Tremont Temple, for example, is not finding it easy to get a successor to Dr. Lorimer. Who knows where he is?" The time was when all such questions were referred to the Lord; He knows.

Quite a unique case is up before the Norfolk and Western Railway Co. Rev. W. P. Hines, of Norfolk, lost his grip, in which, along with some other things, he had 200 sermons. The railroad company acknowledged the loss, but, not being able to agree as to the value of the sermons they propose to arbitrate the matter, Rev. E. A. Owen representing Brother Hines and the editor of the Richmond Christian Advocate the railroad, and these two are to appoint a third. It is an interesting case and we are anxious to see the result.

Mr. Carnegie has given \$2,000,000 for libraries in Mexico. Books are good, when they are good, but thousands of his books will mildew on the shelves, while all around men and women by the tens of thousands are crying for bread and relief from dirt and disease. If he would build a few orphanages, and homes for incurables, and hospitals for the sick it would greatly augment the worth of his libraries.

There is 40 per cent more whisky sold in South Carolina under the "dispensary" than when they had licensed saloons. Of course Ben Tillman is "satisfied" with it and says "it is working well"—that sort of thing just suits a man like Tillman. And yet, there are some people who say they want Mississippi to go into the dispensary business! But not until the great "father of waters" runs dry will she form such a league as that with death and hell.

The Presbyterians too have on hand another first-class heretic in the person of Dr. Parkhurst, of New York. He denies the immortality of some souls. He does not yet know just what souls are mortal, but he says he knows that all are not immortal. But you know men like Parkhurst do not mind their inability to agree with the Lord these days. Such folly is unpardonable in an old man. If he were a young man we might hope to see his follies cease with his youth.

Mr. Creelman, of war reportorial fame, went to Rome the other day, visited the Vatican, called on his friend the Pope, kissing his big toe, of course—a fete for which he seems prouder than any "scoop" he ever sent over the wires. When that great dead soldier, Gen. Grant, in his trip around the world visited Rome, he too was ushered into the presence of the Pope, who held out this same great toe; but, being a man and an American, the great General ignored the toe habit and extended his good right hand to the old man, greeting him in true American style with a warm handshake and "How do you do, sir?"

In the study of the Acts it is well for us to bear in mind, as the Watchman suggests, that "Prof. Hackett, in his commentary on the book of Acts, says of Acts 2:45, 'And they sold their possessions and goods and divided them among all, as any one had need,' that the clause 'as any one had need' qualifies 'sold,' which is in the imperfect tense, denoting a recurring act. They did not, therefore, alienate their property all at once, but parted with it as occasion required. Sunday School teachers will do well to bear this interpretation in mind, and not to teach that the practice of the first Christians corresponded with what is today known as 'communism.'"

Judge Ewing, a Christian Science (?) advocate of the Windy City, came down to New Orleans last week to deliver a lecture on the subject for the enlightenment of the people of the Crescent City. The hour came and the audience was waiting for the

speaker, who made his appearance a little late, pale and weak. He had not more than fairly started when, what he used to call his heart, all but collapsed on him, and limp and cold, with great drops of perspiration pouring off of him, he was assisted from the hall—and the people went away wondering what was the matter with the Judge, since he argues that there is no such thing as pain, sickness, heart, blood, perspiration, earth, sea, sky, heaven, hell, or anything else but "mortal mind!"

We clip the following from a Texas paper. It affords us pleasure to observe the success of Mississippians. "Yesterday was an important day for Tyler and this section of Texas. It was the time set for calling a pastor for the First Baptist Church to succeed its pastor, Rev. J. H. Gambrell, whose year was at an end. The church unanimously voted for him for the present year and did it with an enthusiasm never before witnessed in that church in calling a pastor. Rev. Gambrell is one of the strongest men intellectually in our State; he is one of its most popular speakers, and one of its most influential citizens. He is an able minister of the gospel, and a power in the pulpit. The First Baptist Church did what the public expected of it in again calling him to serve that church; and The Courier joins all the good people in this city and in Smith county in rejoicing because we are to have this Christian minister remain with us and be one of us. Under his direction the First Baptist church has been a constantly growing one. Last year it recorded its greatest increase in membership in any one year, and it was the first year in many years in the history of this church that all claims assessed again it were paid in full and balances in some instances left over. The church and the city are proud of Rev. Gambrell, and the knowledge of his re-election will be gratifying news to all. Rev. Gambrell will notify the church next Sabbath whether or not he accepts the call."

Christmas, or a few days before, a father and son drove from their country home to the town of Hermanville, where they did some shopping, got a Christmas jug from Natchez, and in company with several others proceeded to drink of the accursed contents as they drove home. Night came on, and they all stopped at a house to warm. The son took the team from the wagon and hitched them a little distance away. When they came from the house to go on home, the father, finding the team gone, as he thought, seized the breast-yoke and struck his son such a blow as broke his neck, killing him on the spot. A few days later the father testified in court at Port Gibson that he was so "drunk" that he did not know whether he killed his son or not, that he only remembered striking at him with something. He is now in the State penitentiary for the murder of his own son—while "drunk!" And yet—AND YET! with the voice of the blood of this murdered son crying from the ground, the father on a convict farm, and the heart-

aches and sobs of wife, mother, children, brothers and sisters all rending the air, as they sit in the desolation of their once happy home, refusing to be comforted, there are some people still who do not know what to do with whiskies and wines and beer, but to drink them and set them before their children. The "WOE TO THE MAN THAT PUTS THE BOTTLE TO HIS NEIGHBOR'S LIPS" holds good for the children too and God will not hold him guiltless who does it.

Admiral Schley says he does not want anything in the "Politician's line of business." Good for the Admiral. Politics has already tried to rob him of his good name and he is wise to leave it out of his "business."

Last week the Hinds county grand jury brought in true bills against the following men, formerly connected with the "Mississippi treasury affair": Robt. Stowers, former treasurer; F. T. Raiford, cashier of the treasury under Stowers; Phil. A. Rush, an attorney and also president of a Senatobia bank, and Jno. Armistead, president of a Memphis bank, all on the charge of misappropriating the State's funds.

In answer to a question as to why he did not retire from business and enjoy life, Secretary Gage replied that he did not think he could enjoy life that way. He is now considering an offer to be president of "The International Banking Co.," of New York, and "The Chicago Title and Trust Co.," of Chicago. He turned over the affairs of his office to his successor, Hon. Leslie M. Shaw, on the 3rd of February, and is said to leave a vast number of friends in the Capital City.

Another Article About the Beaumont Oil Fields.

BY J. B. CRANFILL.

I am sure that your readers will be glad to learn of the substantial progress of the San Jacinto Oil Co., of Beaumont, of which I am president. Our company is now actively engaged in marketing our oil. We have made contracts for the sale of 2,500,000 barrels of oil, the proceeds from which will more than equal the entire capital stock of the company, which is \$250,000. These contracts include more than 100 plants, and we are adding contracts daily. We have practically closed a contract with one of the chief railway companies of the southwest, which does an immense business. Our contract with this business provides for the use of more than one million barrels of oil, and the company kindly agrees that at the expiration of our contract, all things being equal, they will renew with us.

We have wired our agent in the east to close a contract for a vessel to be used in transporting oil from Beaumont to the Atlantic seaboard. We have purchased our own cars, the first large shipment of which is to be made February 1.

Your readers will probably be interested

to know something of our great oil wells. The following letter was voluntarily given me by Mr. George A. Hill, government inspector and Chairman of the Safety Committee in charge of the Spindletop oil fields:

BEAUMONT, Tex., Dec. 5, 1901.

Dr. J. B. Cranfill, President San Jacinto Oil Co., Dallas, Tex.

Dear Sir: I take great pleasure in testifying in my official capacity as Chairman of the Safety Committee and Government Inspector in charge of Spindletop Oil Fields, that I am perfectly conversant with all of the wells on said field and have personally had official supervision in the bringing in of over two-thirds of them, and that your two wells are the equal of any in said oil field.

In addition to the above I beg to say that your well (San Jacinto No. 1) which was drilled in by Mr. Halverton on the 3d and was spouted at an angle of forty-five degrees on the 4th and partially opened again in your presence to-day, is in my opinion the strongest well on the field and has a daily capacity exceeding one hundred thousand barrels.

I will further state for the information of yourself and associates that the said well was photographed on the 4th inst., and I feel certain that the picture then taken will readily verify this statement.

Yours truly,

GEORGE A. HILL.

This letter speaks for itself and I call the particular attention of your readers to it. Our two wells will easily produce 200,000 barrels of oil a day—barrels, not gallons.

Another point of interest is that the market for the oil is extending much more rapidly than the possibility of delivering oil to those who need it. This point we have covered by placing in charge of our shipping department Mr. W. V. Newlin, one of the most experienced traffic men in the southwestern railway service. He looks after our shipments, keeps track of our cars, and keeps a general oversight over that part of our business.

The outlook under our present auspices is limitless. There seems to be no doubt as to the permanency of the oil supply. An oil gusher has been found at Columbia, some 75 miles from the Beaumont field, and oil is being found in other portions of the southwestern part of the State. Interest in the oil business increases constantly and oil properties of all kinds are constantly increasing in value. As an evidence of the confidence the officers of the San Jacinto Co. have in its stock, I recently bought more than 100,000 shares of the stock, George W. Carroll, our treasurer, bought 20,000 shares, and J. W. Pinson, our secretary, bought 10,000 shares. Naturally, those in charge of the affairs of the company are in the best possible position to judge of the value of the company's holdings.

Referring to our land holdings I list them as follows:

We have 3,335 acres in Nacogdoches county, which is believed to be oil land; we

own one acre in the Bullock league a few hundred yards northwest of our No. 1; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake, where an oil gusher has recently been brought in; ten acres near Saratoga, in Hardin county, at which point, as stated, a flowing well was finished a few days ago, and which produces a very superior grade of oil; ten acres in the H. Williams survey between Sour Lake and Beaumont; five acres two and one-half miles south of the gushers; two acres southeast of the gushers; ten acres three miles west of Sabine Pass, opposite the oil pool in the gulf; seventy-five acres just south of and adjacent to the known oil fields of Corsicana, and a lease on 40 acres in Sabine county, upon which there are four natural gas wells.

We have yet a limited amount of this stock for sale at 20 cents a share in blocks of 50 or more. This stock will be sold at 20 cents a share until February 25th, at which date it has been decided to advance the price to 25 cents a share. It is therefore to the interest of all those who desire to purchase this stock to order promptly. As to the standing of the officers of the company, I refer to Mr. A. V. Lane, cashier of the National Exchange Bank, Dallas; the Beaumont National Bank, Beaumont; Mr. George W. Carroll, Beaumont, treasurer of the company, and on whose land the original wells were found; Boston W. Smith, Minneapolis, Minn.; N. B. Rairden, Omaha; Hon. Joshua Levering, Baltimore; Dr. George L. Spining, South Orange, N. J.; and I also refer to the editor of this paper, who will be glad to answer all questions concerning this company.

Address all orders for stock to J. B. Cranfill, President, Dallas, Tex., and they will be promptly filled. Half-tone engravings of our great wells will be sent free to all who buy our stock.

Field Notes.

GLOSTER.

A visit to this thriving town proved one of profit and pleasure.

A noble people live here, and the cause of the Master is dear to their hearts.

In the town are two Baptist churches, and from the pastor of each it was learned that they were prospering. A night spent in the home of Rev. W. S. Culpepper revealed the fact that he is a genial brother and an earnest toiler in the Master's vineyard. Two nights and a day in the home of Rev. J. P. Culpepper was greatly appreciated by the paper man.

These saints of Christ know how to make the stranger in their gates forget the toil, some journey and the discouraging No's that will creep into the daily life of the hustling paper man. But then, an occasional flat, "No—don't want the paper—has the happy effect of cultivating patience and perseverance," essential virtues in every calling in life, but especially the solicitor for the religious paper. THE BAPTIST had already a good list in this place and about eleven new found friends said yes, and so the paper increases in the

number of readers and a wider sphere of usefulness as well. Much of the success of the canvass was due to the fact that Bro. J. P. Culpepper laid aside his books, forsook his sanctum and led the way, introducing "THE BAPTIST man" and urging his brethren to take their State paper. Thanks to his efficient help. The old and the new subscribers were left in good fellowship. Gloster is a nice town filled with an intelligent, refined and progressive people. They were so nice to this scribe that he shall rejoice when the occasion shall call him to the place again. But the "Macedonian cry" is heard from other fields come over and help us."

NATCHEZ.

The paper man dropped in on Bishop Butler and had the pleasure of preaching for his people on Sabbath evening of the 3rd Sab. A large congregation of attentive listeners gave heed to the Word preached. In no place in the State has he found a better church going people. The pastor feels great encouragement in his work here and, trusting in God and the brethren, he is resolved to carry forward the Lord's work.

A new church building of modern style of architecture and it centrally located, is a recognized necessity for this city. When this shall be realized cannot be determined at this date; but in time it must come, and then, our cause will move forward grandly. These are a good people. They love the Lord and His cause and hence they are ready to labor and sacrifice for the cause. Slowly, but surely, funds for the new church are accumulating, and so soon as the old building can be disposed of, ground will be broken for the new. May the time speedily come.

THE BAPTIST has a good list of readers here. A number read it before this visit and more than a "baker's dozen" was added as the result of a canvass of two days. Bro. G. B. Butler his horse, "Bob" and he drawing a brand new buggy were the vital forces operative in the canvass.

The pastor was just getting matters arranged in his beautiful home. He and his charming wife are about as happy as two mortal beings can well be this side of heaven. Notwithstanding the fact the "fixing up" is not yet complete, ye scribe enjoyed a nice dinner presided over by the fair queen of the heart and home of Bishop Butler.

In the home of Mr. and Mrs. Miller, daughter and son-in-law of Dr. A. J. Hall, The paper man found delightful entertainment. The Dr. is one of the leading Baptists of Natchez, and he greatly impressed the writer with his unaffected piety. His life is an inspiration in his home, his church and town. But enough.

O. M. LUCAS.

Ask us what we want with you? Grenada Business College, Grenada, Miss.

This is in the paper to look for you. Grenada Business College, Grenada, Miss. New Orleans Business College, New Orleans, La.

The Man of Galilee.

Of all the sons of men the "Son of Man" Stands chief. No earth-born son compares with Him.

His was not being measured by dull years, But God's idea of what a man should be; The soul of honor and of good; the source Of love and hope and joy.

He came to earth

Fresh from the eternal throne, where æons Backward roll in vain, and fade in fruitless Search, for the first dawn of life. There life is.

The past and future meet and melt away Into eternal now, while over all Life absolute forever reigns. He is The Absolute. No revolving ages Affected Him, but standing in the glow Of Divinities' infinite sweep, He saw The eternities meet, and held in His Omniscient grasp the doings of all creation.

He reap'd the thoughts of heaven, and forg'd them Into heart-throbs; the breaths of ages gather'd

And mould'd into life; He crowded The deeds of years into moments; and took The broken human harp, with all its strings

Of passion laying waste—its loves, its hopes, Its ambitions, and its primal desires

Dull and heavy with rust—and with one touch Restor'd its vanish'd glory. He caught in His

Embrace the dying world and brought it back To life and light again.

When sin had wrought Its fearful ruin, and Eden's bloom was lost 'Twas His precious promise to the guilty That dispell'd the gloom of that awful hour.

He lit the torch of prophesy to guide Earth's nations to the cross. From Sinai's top

He thunder'd forth the ten great Words of God,

Translating Himself into human speech To light earth's ignorance-beclouded sons In the sublime paths of right. He beheld The stress and storm of human limitations And tossed back to man his evil deeds, And gave him time and strength to try again.

His was a mission of love to all men. To Him the rich, the poor, the high, the low,

Were all alike. He knew no rank; He saw All men as man; and sweeping past the proud—

The bloated sons of fortune—He came To earth's helpless, misfortune-stricken ones, Forgave their sins and heal'd their broken parts.

He denounced the hypocrisy of the times And hurl'd the empty professions of the Earth-born sons of sin back into their teeth. He tore the hardened ecclesiasticism, That hung like a dark veil over the world, Into a thousand shreds and bade man go And worship God as conscience bid him to. His was a religion of heart and soul;

No mumbling priest could bring a man to God; No church had power to make him good, but Christ— The Man of Galilee, alone could bring Divine day-break to the soul.

He came

And filled all Scripture full. He magnifi'd The eternal law, gave it a broader scope, And brought Jehovah into touch with man. He trod the dark, dismal valley of death, Where darkness brooding o'er unfinish'd fates,

With raven wing incumbent, waits the day, And flash'd through all the dreary, dark profound,

In emblazon'd splendor, the light of life. His sudden visitation daz'd the world. His stay was short, but still He left behind A voice that in the distance far away Wakens the slumbering ages.

J. B. LAWRENCE.

Greenwood, Miss.

Aberdeen.

BRO. BAILEY:—Will you please say through THE BAPTIST that we are without a pastor since Bro. Kincannon left us Jan. 1st; and that as a committee of one, on pastoral supply, I thank all those who have in any way been interested, especially those who have in a public way, shown their interest and should I not personally write them I hope they will not conclude that the church or I do not appreciate their interest in our welfare. I've been a member of the Baptist church now 47 years and it's the first time the church to which I belonged was without a pastor, and it seems lonely. I can but trust it will be for the best if we will do our duty, failure to do our duty may be the cause of our present vacancy. If so may we wake up to the realization of the fact, may the Lord guide us to his glory.

A. J. BROWN.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

Contented Minds Make Happy Homes.

Some of the happiest and most ideal homes, where peace, contentment and harmony dwell, have been the abodes of poor people. No rich carpets covered the floors, no costly paintings were on the walls, and there were no pianos, no works of art; but there were contented minds, and unselfish and devoted lives. Each member of the family contributed as much as possible to the happiness of all, endeavoring to compensate by kindness and intelligence for the poverty of their surroundings.—Ex

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART IV.

First Period of the Galilean Ministry.

John's Imprisonment. Christ Begins His Galilean Ministry. Matt. 14:3-5; Matt. 4:12-17; Mark 6:17, 18; Mark 1:14, 15; Luke 3:19, 20; Luke 4:14, 15; John 4:43-45. During the next year and a half, Christ confined his activities to the narrow boundaries of Galilee, which "was the most northerly of the four provinces into which Palestine was divided." The whole area of Galilee was not more than eighteen hundred square miles. It is well to keep this in mind, because it makes clear the rapidity "with which the movements of Jesus" became known throughout the land. About the time Christ went into Galilee, John was cast into prison, because he had the courage to tell Herod that it was not lawful for him to marry his brother's wife.

In fulfillment of a prophecy from Isaiah, Christ made Capernaum his home and headquarters. The fame of Jesus had preceded him into Galilee, so the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also had attended the feast. He taught them therefore in their synagogues.

The Nobleman's Son. John 4:46-54. Jesus again visits Cana, and while there a nobleman, whose son was very sick at Capernaum, invited him to go down and heal his son. The afflicted father showed such faith that Jesus sent him away with the assurance that his son would live, and the whole household of the nobleman believed. This was the second miracle the Lord did at Cana.

First Rejection at Nazareth. John 4:16-30. Jesus next went to his old home in Nazareth, and on the Sabbath day went into the synagogue. Having been invited to read the Scripture lesson, he turned to Isaiah and read that beautiful description of the coming and work of the Messiah:

"The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind, To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord."

In his discourse, he assured his old friends and neighbors that on that day were fulfilled the words of the prophet. They were so incensed, that they seized him and would have cast him headlong over a precipice, had he not miraculously passed out of their hands. He left Nazareth and returned to Capernaum. This city "was thoroughly well adapted to be the center of his labors in Galilee, for it was the focus of the busy life in the basin of the lake, and was conveniently situated for excursions to all parts of the province."

The Call of the Four. Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11. One day Je-

sus was walking out by the sea shore, and saw two brothers, Simon Peter and Andrew, casting their nets. They had been fishing all night, but had caught nothing. Jesus suggested that they let down their nets further out at sea. This they did and caught a very great multitude, so many that their nets began to fail, and they called James and John, their partners, in another boat, to come to their assistance. They were as much astonished as delighted, and Jesus taking advantage of the situation, said follow me and I will make you fishers of men. It will be remembered that we formed the acquaintance of these disciples as the first whom Jesus called. It is true that these men became disciples when they first met Jesus, but had not been continuously with the Master. Jesus now selected them to be constant helpers in his growing work, so they went with their Master to live in Capernaum.

A Sabbath Day of Miracles. Matt. 8:14-17; Mark 1:21-24; Luke 4:31-41. The Sabbath day here referred to is one of the busiest of the Lord's eventful life, and gives a splendid example of how he spent the hallowed day. We see, first, that he attended services at the synagogue, and the rest of the day he spent in ministering to the distressed and needy. The experiences of the day were of much value in establishing himself in the confidence of the people. First, his own teaching, for he taught them as one having authority and not as the scribes. Secondly, the evil spirit, for he cried out, I know thee who thou art. Thirdly, the miraculous cure of Peter's wife's mother, for the disease yielded to his touch. Fourthly, the many healings he effected at evening, when all the city was gathered at the door. This day's work fulfilled the prophecy spoken by Isaiah: Himself took our infirmities and bore our diseases.

First Preaching Tour in Galilee. Matt. 4:23; Matt. 8:1-24; Mark 1:35-45; Luke 4:42-44; Luke 5:12-16. The next morning Jesus went out into a desert place to pray. Simon, seeing the multitudes so eagerly seeking Jesus, went out and found him and told him how the people were seeking him, but the Lord replied that he must go to other cities and preach. So Jesus went throughout Galilee teaching in their synagogues and preaching the Gospel of the kingdom and healing all manner of diseases. On his way out the first day he met a leper whom he cleansed. He strictly charged him, to say nothing about it, but the report spread the more, and great multitudes came to hear and to be healed of their infirmities.

Four Men Bring the Paralytic. Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26. On his return to Capernaum, after several days' absence, when it was reported that he was in the city, great multitudes came to hear him. Among the number were the Pharisees and doctors of the law from all the villages of Galilee and Judea and Jerusalem. In the mean time, was brought a man sick with the palsy borne by four men. Owing to the great crowd, they could not approach Jesus by the door (for Jesus was

in a house), so they climbed to the roof and let the sick man down through the roof right in front of Jesus, who, because of the great faith exercised, first forgave the sick man's sins and then healed his disease. This manifest proof of divinity was too much for even the Scribes and Pharisees, so they were all amazed and glorified God, saying we never saw it on this fashion. The disease of palsy which destroys the activities of the body is a good type of sin which ruins the soul. As the four men brought the paralytic to Christ, so we may be instrumental in the salvation of some one, and like them overcome the most discouraging obstacles. When a soul, conscious of his lost condition, wants to find Christ, there will always be some one to show him the way.

The Call of Matthew. Matt. 9:9-17; Mark 2:13-22; Luke 5:27-39. After the healing of the paralytic and his victorious intellectual contest with the Scribes and Pharisees, the Lord went out by the seaside, where he found Matthew sitting at the place of toll receiving taxes. Christ called him to a higher and a nobler work. Matthew not only heeded the call and followed as a disciple, but he immediately gave Christ and his disciples a great banquet, where he invited a great many sinners and Publicans, a class of men to which Matthew had belonged. The complaint of the Scribes and Pharisees to the disciples, that they were eating and drinking with Publicans and sinners, gave Christ an opportunity to proclaim the wonderful and precious doctrine that he had come into the world not to call the righteous but sinners to repentance. These events seem to have taken place on a fast day, when the disciples of John and the Pharisees were fasting. Turning a fast day into a fast day naturally enough provoked a discussion and under various figures the Lord showed how "the new life and spirit of the Gospel, with its freedom, its hope, its sacrifice on the cross, its new leader, and new light, and love, must break away from the old forms, and do its work by new methods, new teaching and a new spirit."

The Infirm Man at the Pool of Bethesda. John 5. The first period of Christ's Galilean ministry was now drawing to a close, and again he went down to Jerusalem to attend the feast of the Jews. There was at Jerusalem a pool, called Bethesda, the waters of which had curative qualities. A multitude of those afflicted with all manner of diseases were there, each waiting and trusting that he might be the first to step in after the troubling of the waters by the angel. One of these was a man who had been lame for thirty-eight years, and as he had no friends to help him, some one else always stepped in before him. When the Lord knew that this poor man had suffered so long, he told him to take up his bed and walk. This being the Sabbath, the Jews were angry that the man was carrying his bed and when they learned that it was Jesus who had ordered him they persecuted Jesus, but the Lord defended the act, by saying, My Father worketh hitherto, and I work. They sought the more

to kill him, not only because he had broken the Sabbath but also because he had made himself equal with God. It will be noticed that this is the first open hostility to Christ, so serious as to assume the form of persecution. In this controversy with the Jews, Jesus substantiated his claims, as to who he was, by the testimony of John, of the Father, of his own works, and of the Scriptures.

The Disciples Plucking the Grain, and the Man With the Withered Hand. Matt. 12:1-14; Mark 2:23-28; 3:1-6; Luke 6:1-11. After the discussion referred to above, Jesus and his disciples passed out through the cornfields, and the disciples were hungry. They plucked the wheat and rubbing it out in their hands ate it. Again, in the eyes of the ceremonial Pharisees, he had allowed his disciples to break the Sabbath, but with his characteristic familiarity with the Scriptures, Jesus referred to the incidents of David's eating the shewbread and of the priests' profaning the Sabbath in the temple.

On another Sabbath, Jesus entered into the synagogue, and a man with a withered hand was there. It was a matter of much curiosity on the part of the Scribes and Pharisees to see whether or not he would heal the man's hand on the Sabbath. But Jesus, knowing their thoughts, said to the man, Stretch forth thy hand. On Christ's persisting in doing good on the Sabbath, the Pharisees and Herodians took counsel how they might destroy him, heeding not the Lord's wonderful question: Is it lawful on the Sabbath to do good, or to do harm?

Sacred Offices Used for Common Purposes.

How some people will persist in trying to make stepping stones of the sacred influence of a minister is a shame. The minister is to be responsible for this, that and the other. If a man has a book for sale he will get the pastor first reduced at cost in view of working among his members. And it is so that he will take no denial from poverty and the like. If the minister does not care for the book, he is at once notified that if the agent fails it will be for this little refusal of the least of comfort that the business of his life makes it his duty to do. I was grossly insulted once by this class. He asked me to give him my name as one who had purchased a book, when the fact was that I had bought the book from another agent.

Now if all pastors only had to contend with book agents it would be a small matter. But when two reckless fellows have a difference the minister is expected to see that they are made friends, at any hazard. If there is any disturbance in the fellowship, two or three of the best men generally the deacons of the church, are sent to the offender, as a committee to see him and the result is that nine times out of ten you have marred the usefulness of these men, when the offender should have been sent for and dealt with by the church.

Now, I know what the Scripture says on this matter. It does not say that the

church shall send private men to represent the church, who shall wring a confession from the offender or report unfavorably. The point I am making is, that it is wrong to put some of the best men in the church up as targets for the whole world to shoot. These standing committees in some churches do more harm than good and often the men composing them are mistreated.

Show me a backslider who does not give a story like or similar to this. "I know that I did wrong but they sent old deacon Brown to see me and papa knew him when he couldn't be beat at fiddling, dancing, drinking and like. I am as good as he." Now the deacon is a man of God and as true as can be but this backslider must be lost, because he recalls this unhappy incident in the deacon's young days. Then some times it does not stop here disturbing young members always have some devout friends among the older ones who will take the matter personal and the result is, there will be a faction in the church in many cases.

As my subject is so large I will close in, and speak of things more at hand. Every man in distress in any way calls upon the pastor for help. A man will ask his pastor for recommendation if he has ever seen him, it makes no difference whether he has ever heard him preach or not.

And these would be salient points in view, if all imaginative fancy were laid aside for naked facts in the matter. "Be it known that Mr. Scott is one of my Parishioners, that he has gone to church twice in the past year (on big occasions), he never turns a hand to help in the singing, he has not been in a Sunday-school for years, no assessment for any purpose does he pay, his Christian life is pure (humbug), and his disposition is pleasing (to the world) I hope he may find a useful field (no use here) etc, etc. You say that this is extreme, it may be so, but, how awful the other extreme is. Thus it goes that all things are right that have the pastor's name to it, but I see it when, without change that the pastor and his good name both will have abated in power and dignity with such treatment, at the hands of the careless public. The pastor might be able to settle without hurting his influence for good, all things if they could be as easily disposed of as the young men I knew of once that settled as to who should go to see the young lady. They drew straws, longer to go and the shorter to stop going. So it was for the one that got the short straw went no more, and the other one went on and afterwards married the girl, and is now doing well.

Good men ought to be peace-makers, but they have to be careful about the pieces they make. I was in conversation with a minister who told me of a man who was breaking the law in regard to entering land, and said that he had a mind to report the man. Now it was perfectly right as a citizen for the minister to report him, but the question is, should he have put the necessary enmity between the man and his friends and himself for a matter that was every other citizen's duty as much as his.

Ministers are sometimes responsible for the careless way in which people hold the sacred office that they hold. Once a man who was not a church member, came to me and said, "You did right to leave us that time, we should not have talked that way in your presence, pardon me," and as he left me I found that he had given me as much as any of the leading members.

Not long since I was reading the 12th chapter of Luke and was impressed as never before with the man who interrupted the Lord and would have had Him to settle the question of the Jewish law. Think with me Christ was in the open air near the Pharisee's house with whom he had just dined. The Elders murmuring and devising plans to catch Him. When there was such a spell bound attention at the words that told the difference between the formal law and the law of love of God from the heart, when no man of thought had an idea in his mind save the great Theocracy and the Redeemer that was to come and questioning whether or no Christ was He. When the multitude had gathered without number listening to Him who had cleansed the leper, caused the maim to walk, the blind to see, the dumb to speak, had hushed the devils and raised the dead.

Then a man broke the Great Teacher's discourse with the little mean matter saying, Lord, speak to my brother that he divide the inheritance with me." The contempt was not in the idea that it was not right for him to have part of the inheritance, but the thought of a man in that multitude that would have been thinking of such a small thing compared with the one that Christ was impressing. He would have had the Lord to take the city government in hand and settle the estate matter between him and the brother.

At the present we get the idea that men are too much inclined to use the opportunity of a spiritual blessing for a temporal need.

For example we can't appreciate the blessing of being able to attend the worship of God in any place at any time we desire, do we use it for any time, for pleasure or prophet? Once after I had read the Scripture to a lady and prayed, using an ear trumpet, she said with her eyes filled with tears: "That is the only Scripture and prayer I've heard for over twenty years."

When we see how lightly the majority of church member hold their vows, it makes us faint hearted. You can't preach to a man who won't listen. You can't assist a man to become consecrated who will live recklessly.

Last but not least we could dwell for some time on how carelessly we use the position of hearing for common purposes. We go to church with a cloudy mind, instead of letting the cares stay at home.

To give an example I use the following told to me by a brother:

He was in church and there was a revival, and when everybody was seemingly affected, when in the most fervent prayer he ever heard, when it was known that the Spirit had been with them and there was no one but could feel His presence in this

prayer, the man next to him turned to him and said: "Would your Pa sell that old gray mule?" (which was 25 years old) Oh! what a hearer he would have made in the days of Christ!

Yours truly,

CHAS. M. CHAPMAN.

Free Run, Miss.

That \$11,000.

The amount expected for Foreign Missions from Mississippi Baptists during the conventional year ending April 30, 1902, can be gathered if every one of us will do his simple duty.

Bro. Willingham writes that Mississippi has contributed \$2944.94 to Jan. 15. Nothing discouraging about these figures: for the great majority of our churches send in offerings for this purpose during the three months just before the great convention. This will call attention to the arrival of the time in which we should do our best for Foreign Missions. "All at it" should be our motto until May.

We are assured the work in every way is prosperous. Reports from the Richmond Board are full of encouragement. I quote from a recent letter: "Our foreign work was probably never so prosperous as now. We have sent out, this convention year, eleven new missionaries, and six others are arranging to go soon. It is wonderful how the work is moving forward in China. Our missionaries report many baptisms. And the Brazil workers can hardly keep up with the opportunities which are presented to them. The work in Africa is more encouraging than it has been for some time past." Also encouraging words reach us of the Theological Training School at Rome, Italy; the spirit of revival in Japan; the courage and fortitude of the workers in Mexico where they have suffered much from ill health. Take a brief bird's eye view of what we are doing at home, building churches, establishing orphanages, endowing colleges, and in many ways working to establish the kingdom of God at home. Now does it not seem to you the time has come when we should make a mighty effort to move forward God's work in foreign lands? The world was never more ready and open for the gospel. Let us enter in with prayer, money, yea, ourselves also.

E. B. MILLER.

V. P., for Miss.

West Point, Jan. 26, 1902.

Good Work goes on.

Bro. McComb left for home, Saturday, having rendered us noble services. The work goes on, 25 for baptism and 6 by letter. Congregations good, and more for prayers than during the first week.

The church subscription has reached \$1,900. Praise be to the Lord.

J. B. SEARCY.

Biloxi, Miss., Feb. 5th, 1902.

The World's Fair in St. Louis is not only not to have any such abomination as the 'Midway,' but is to be closed on Sunday.

THE BAPTIST.

Books.

THE MORMONS AND THEIR BIBLE. By Rev. M. T. Lamb. 12mo, 152 pages. Price, 25 cents net; postpaid, 30 cents. Griffith & Rowland Press, 1420 Chestnut street, Philadelphia.

It is an encouraging sign that the baneful doctrine of Mormonism is to-day receiving a large meed of attention. The tenets of this religion are so repugnant to the spirit of 20th century civilization and Bible institutions that they would seem

"A monster of so frightful men
As to be hated needs but to be seen,"

but so insidious are its advocates that "eternal vigilance seems the price of safety."

Dr. Lamb's treatment of these people and their Bible will well reward its careful perusal.

A NEW BOOK FOR BIBLE STUDENTS. By President William R. Harper, of the University of Chicago. University of Chicago Press. 162 pp.; 8vo; cloth, \$1.00.

It is a series of *Constructive Studies in the Priestly Element in the Old Testament*. The scope of the work includes a comprehensive study of everything pertaining to the work of the priest in Old Testament times as distinguished from that of the prophet and the sage. Special attention is given to the great institutions of Israel's religion, such as sacrifice, feasts, prayer.

The purpose of the book is to guide the student in an effort to gain for himself an intelligent and sympathetic understanding of the place of the priest and his work in the Old Testament. It is designed especially to meet the needs of colleges, academies, and the higher work in Sunday-schools.

The method of treatment is inductive and constructive; the facts and sources of information are placed before the student, and, by means of suggestive questions, helpful hints, and explanations of difficult passages, he is directed in the work of constructing for himself a history of priestly activities and institutions based directly upon the sources as they exist in the Old Testament.

The book contains extensive lists of literature to be consulted upon the various subjects treated. 162 pages, 8vo; cloth, \$1.00.

A Special Duty.

DEAR BRO. BAILEY:—I wish to say a few words to the country churches, and pastors concerning the endowment of Mississippi College. Not about the necessity for it, but concerning our obligation to help in the great and good work.

1. Let me say that we as country churches, and pastors, are put to great disadvantage. We are too small, and too poor to expect (reasonably), President W. T. Lowrey to visit us and talk to us on the importance of college endowment. His time will all be needed in stronger fields, than the majority of country churches.

Now this is no criticism, its truth, we need not expect him to visit us. He will have to look after larger fields and men,

such as the Dr's. They need his attention.

2. We are in great danger of letting this important matter pass by unattended to. We, (many of us) will be confronted with the fear that the subject of endowment will be an unwelcome subject to our churches and that we will be shamed by the contributions from the churches. These, with other things, will be real hindrances.

3. Our obligation is two-fold. 1. Our churches need education on the subject of endowment of our college. If we, as pastors, do not give them the needed information they will be sure not to get it. If the churches are left out of this great work they will have a prejudice against the college, (for it's those that do nothing that are prejudiced), and will neither give money nor prayers. 2. Our college needs our gifts be they ever so small. The college will not get what we don't try to get. Now in closing let me suggest to all of our pastors and churches in the country that we do our very best for this great work. Will it be out of place for me to ask, our leaders, to give us all the help possible by pointing out special reasons, ways, and means? Do it, Brethren.

I have one suggestion to make to all country churches, and pastors, it is this: Apportion a day, a month ahead, will be better, and will ask of your members to meet and hear you talk to them on the subject of endowment.

Then let every church have an opportunity to give. Press the matter a little. It will help.

With love for the cause and the workers,
I am yours,

T. J. MILEY.

Mayton, Miss., Jan. 23.

Extract of a Sermon.

I extract the following from a sermon of Christmas Evans, the great Welsh preacher. His subject was the mediatorial office of "The Man Christ Jesus."

"Wonderful must be the qualifications of such a Mediator. He fills with his own merit the gap between two worlds. He bows the heavens, and lifts up the earth to meet them. He takes hold of God and man, and brings them together in himself. He reconciles the rebel and the law, glorifies the Father by humbling himself, and his cross becomes our life, and his tomb the birth-place of our immortality.

England and Wales could not be united till the Son of a King of England was born in Wales, and became Prince of Wales. The English regarded him as heir to the throne of England; while the Welsh claimed him as their brother, a native of their own country, born in Castle of Canarvon. Behold "the Well Beloved"—"the Only Begotten of the Father"—"heir of all things," "Lord of Lords and King of Kings," born "in Bethlehem of Judea"—"the Son of God—the Son of Man" partaking of both natures, and representing both parties in the great controversy. He is "the mighty God and Everlasting Father" yet He is our near kinsman—bone of our bone and flesh

Feb. 6.

1902.

of our flesh. In His person heaven and earth are joined; by His blood, God and man are reconciled. Heaven is His throne, for God is His Father; earth is His principality, for it is the land of His nativity. In Him angels recognize their King, and men behold their Brother.

I gaze on the cross and methinks I hear the victim say: Look unto me, and be ye saved all ye ends of the earth; for I am God and besides Me there is none else. I opened a way for My people of old, by dividing the waters, to the Canaan of Promise. I am now preparing a path for believers, through the red sea of My blood, to the inheritance in heaven. I gave the law amid fire and smoke on Sinai, and thundered forth My curse upon its violator; I am here on Calvary to honor that violated law, and remove that curse from its violator by taking it upon Myself.

Behold My hands, My feet, My side! This blood, O men! is your sacrifice, I will expiate your sin by My sufferings. I will magnify the law and make it honorable. And though in your nature I hang on this tree today, I will revive, and live forever, to make intercessions for the transgressors, and save to the uttermost all that come unto God by Me!"

J. R. SAMPLE.

The Club—Its Influence.

The club is a social organization. Its object is the pursuit of pleasure.

Sometimes, especially among women, the time and place of meeting are not fixed, but the club gathers at the residences of its members, and at hours selected by those who are interested. At least one third of the time of entertainment is devoted to cards, and generally with a prize, provided by the contributions or assessment of its members, won by the most expert player, and bestowed generally upon the guest in honor of whom the party is given.

When the privileges of the club are limited to men, or belong especially to them, rooms are secured, richly furnished, elaborately adorned, and abundantly equipped for all kinds of games and amusements. In some of these clubs, gambling and intoxicating liquors are excluded by rules sanctioned by heavy penalties. In others, gambling is encouraged, liquors allowed and even required. These clubs are called "The Rich Man's Saloon," just as the saloon is called "The Poor Man's Club." The saloon pays for license; the club evades this tax. In the reading rooms one can find leading papers and magazines of the day, except those distinctly religious. In nearly all towns of any size these expensive pleasure factories have been established and are maintained as social clubs.

ITS INFLUENCE ON THE INDIVIDUAL.

It incites people, especially the young, to seek pleasures as the chief good. Its object is to minister unto self. It promotes and intensifies selfishness, and this is the essence of Christlessness and sin. Sometimes it is beneficent, but its deeds are often paraded and thus charity is done

THE BAPTIST.

unto itself, as it gives when a reporter is present. Its very nature compels it to run an exclusive line through society, giving the "ins" over-doses of amusement, and depriving the "outs" of any pleasure.

Its tendency is to discomfort and dissatisfaction. About the dreariest thing in the world is the pursuit of pleasure. It soon becomes tiresome and monotonous. Its devotees can endure nothing in the home and in the church which is not entertaining and even amusing.

It incites people, especially young men, to pay more for it than they can afford. In our large cities its cost is from two to ten dollars per week. In one small city of our State its cost in 1899 was two dollars per month for resident members, and fifty cents for those outside the city. Sometimes the mothers and sisters of some club-men do the cooking and washing of the family.

THE INFLUENCE ON THE HOME.

Its tendency, especially with the young, is to break up home-life. It teaches children by example that home is a place to be avoided, except for eating and sleeping purposes. It takes the attention of the young from school-work, and away from parental influence. No injury can be more serious than that which attacks the home.

It leads to the neglect of parental duties. After his day's toil, the husband must seek recreation and amusement in the club room with his friends in many and varied games until toward midnight. The wife must do the teaching and training at home alone, if it is done at all. Sometimes she too will seek club-life among her own sex, and the little ones will be left to the tender mercies of ignorant and unsympathetic, and often cruel and corrupt, nurses. I know nothing more serious that could befall a family, than for the father and mother to be given to club-life. The Club must go, or the children will go.

ITS INFLUENCE ON THE CHURCH.

It seriously interferes with church attendance. It is a fact that those who are given to the pursuit of pleasure in club-life are not given to attendance upon the worship of God in the sanctuary. The spirit of the two are antagonistic—one is self-sacrifice and the other is self-preference. This is true of church people as well as of those who are not professed disciples of Christ.

It leads to dissipation and criticism of the church's worship and work on the part of those members who try to live the double-life—the club-life and the church-life. In the house of God they seek entertainment mainly, and crave amusement. They may endure instruction, but seldom worship God in spirit and in truth. They sometimes want to make the church a Sunday social club.

It greatly diminishes and sometimes dries up the streams of Christian beneficence. One does not, cannot, support liberally both club and church. And the club man finds but little difficulty in choosing.

It disqualifies for prayer and personal

effort for the salvation of the lost. He who is given to the club-life is seldom seen in the gathering for prayer. Who expects him to enter personally into evangelistic services? About as far as he will go is to contribute toward the pecuniary remuneration of the preacher.

WELSH.

The bill for Statutory Prohibition was lost in the Senate yesterday, 19 voting against it and 16 for it. Many are disappointed, but let us not be overmuch discouraged.

Witnessing for Christ.

Hon. E. S. Candler, Jr., M. C., from Corinth, Miss., does not forget that he is a servant of our Lord, even while in Washington. We clip from the Mission Bulletin, this paragraph:

"Sunday night, despite the steady down-pour of rain, there was a goodly attendance of men and a fair sprinkling of ladies.

Bro. Pratt was in charge and the lesson was given by Hon. E. S. Candler, Jr., member of Congress from Mississippi, and seldom have we heard such a gospel talk as he gave us. No evangelist was ever more in earnest or more happy in his language, or apt in his illustrations, than was Mr. Candler. He took for his text the 17th verse of the 22nd chapter of Revelation, "The Spirit and the Bride say come," etc., and there came over the audience a deep spiritual feeling, and many strong men wiped the tears from their eyes during the service.

At the close of his remarks, and while the audience stood singing, he stepped from the platform to a chair, and from it, gave the invitation to sinners.

There were many requests for prayer, and one young man came forward, voluntarily, and knelt at the front seat for mercy. He afterwards prayed for himself, and, still later, rose to his feet and said he would forsake his sins and accept Christ as his Savior.

Another—a bright young man from Bruen Branch—called upon God to forgive his sins and accept him.

It was a blessed service, and we hope to have Bro. Candler with us at least one Sabbath night each month while he is in the city."

Rev. J. B. Lawrence, of Greenwood, Miss., has been called to the pastorate of the Baptist church in this city. This action was taken at conference held after services last Sunday morning. The call was unanimous. It is to take effect the first Sunday in March and there is no question but that Rev. Lawrence will accept the call. He is a young minister of splendid personality, a logical and eloquent preacher who will doubtless accomplish much good here. The Tribune congratulates the Baptist people of Brownsville in having secured such a man as pastor and in behalf of the people of this city, we assure Brother Lawrence a hearty welcome.—Brownsville Tribune, Tenn.

THE HOME.

Solitude and Society.

It takes two for a kiss.
Only one for a sigh.
Twain by twain we marry,
One by one we die.
Joy is a partnership.
Grief weeps alone.
Many guests had Cana,
Gethsemane had One.

—Frederick L. Knowles in Atlanta Constitution.

Laughing and Crying.

Many things happen to us all which it is just as well to laugh about as cry about—disappointments, unfortunate coincidences, the disparity between intention and performance. You might as well take them as a part of the day's or month's or year's experience, and as cheerfully as possible, charge them to profit and loss.

At any rate, grumbling and whining are not going to change them, and the expenditure of emotion in those unfortunate directions may unfit you for retrieving your blunders.

Indeed, it often turns out that the unhappy and disagreeable mood into which one is thrown by a disappointment is a severer loss than the thing about which he complains. Many a man and woman has brought into the home circle a sour visage and a morose temper over some unfortunate occurrence, and has clouded the home atmosphere and sown seeds of alienation between those who should love each other and stand together. The result of the ill-nature has been utterly disproportionate to its occasion.

Probably it is asking too much to expect a swain who has been refused by the lady of his heart, or a business man who has lost a good bargain, or a woman who has been caught in the rain wearing her best bonnet, to be exuberantly cheerful; but even in the case of such dire misfortunes philosophy may come to our aid, and teach us not to make a bad matter worse.—Watchman.

Can any Woman Measure up to This?

Women who are correctly proportioned, and neither too fat nor too lean, are few in number. It may not be amiss to give some idea of the correct proportion of the body. The nose, forehead and chin of equal length. The dis-

tance from the inner angle of the eye to the dividing line of the lips should measure from two and one-quarter to two and one-half inches.

A woman of five feet should weigh 110 pounds. A woman of five feet 1 inch should weigh 115 pounds. A woman of five feet 2 inches should weigh 120 pounds. A woman of five feet 3 inches should weigh 127 pounds. A woman of five feet 4 inches should weigh 134 pounds. A woman of five feet five inches should weigh 142 pounds. A woman of five feet 6 inches should weigh 146 pounds. A woman of five feet 7 inches should weigh 152 pounds. A woman of five feet 8 inches should weigh 160 pounds.—Boston Transcript.

Who was Rich?

"If I were only as rich as he is!" muttered a boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony cart.

"If I were as rich as he is!" grumbled the boy in the pony cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy in the yacht.

"If I could only have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—Christian Endeavor World.

Good Security.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer away from his desk, confronted a clear-eyed, poorly dressed lad of seven years, and stared at him keenly for a minute. "Sometimes we do—on good security," he said gravely.



**Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts**

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper carefully folded. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer.

"I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences or he would not have signed that pledge, and that he does not hold it lightly or he would not have cared for it so carefully. I agree with them that one who keeps himself from such things has a character to offer as security."—Christian Standard.

Woman In It.

John Coughlin, known to fame as "Bath-house John" a saloon-keeper in Chicago decided to go out of the business, and said he would close his saloon on the first day of May. When interviewed he had this to say:

"I'll tell you what's the matter with the whisky biz. It begins with a prayer against it and ends with a curse upon it. And the prayer and the curse come from the lips of a woman. When a man prays against me I just laugh; when he curses I curse back. But when I know a woman is kneeling down against me every night, and when I know in the end she's going to curse me, I quits. I'm only John Coughlin, but I've got a name and the whisky game can't have me or it!"—Ex.

The Little Sprig of Content.

Edith is only a school girl, but she has some of the wisdom that is better than any to be gotten from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes, but I like mine just as well," was the answer.

Edith has "the little sprig of content," which gives a rich flavor to everything—Selected.

A CLUB SANDWICH—Toast a slice of bread evenly and lightly and butter. On one half put, first, a thin slice of bacon which has been broiled till dry and tender, next a slice of the white meat either turkey or chicken. Over one-half of this, place a circle cut from a ripe tomato and over the other a tender leaf of lettuce. Cover these with a generous layer of mayonnaise, and complete this delicious "whole meal" sandwich with the remaining piece of toast.—Good House-keeping.

To All Concerned:

To those who wish to purchase homes where level land, in a healthy country can be had at a low price, I want to say that this Coast Country is today the most promising in the world. Every farm product is in demand at an enormous price. Fish and oysters grow in abundance for those who neither toil or spin. If parties interested, who want homes near, or in Scranton, Moss Point, Pascagoula, Ocean Springs, Biloxi, Gulfport, Pass Christian, or any other point on this Coast, will write to, or call on me at Scranton, Miss., I will see that they are put in communication with party who can furnish them with land or home to suit.

Desirable lands, near these towns, and close to the Gulf can now be had in quantities large or small, and at a low price. Schools and churches are in easy reach. The range for cattle is good nearly all the year round, and there is, perhaps, no place on earth where labor and small investments will bring as large a return of happiness and prosperity. The opportunity to secure a home in this God-favored Coast Country, at a nominal price, will soon be gone, and it will never return.

Call on me or write to me at Scranton, Miss., and I will give you whatever help I can, without charge.

Respectfully,
L. E. HALL,
Scranton, Miss.

A Fair Test.

When wit is kind as well as playful, when information knows how to be silent as well as how to speak, when good will is shown to the absent as well as to those who are present, we may know that we are in good society.—Sir Arthur Helps.

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Memphis, Tenn.

In this week's paper we give another article from Dr. J. B. Cranfill, of Dallas, Texas, concerning the developments of the San Jacinto Oil Co., of which he is president. The success of this company has been marvelous, to have contracted for the sale of over 2,500,000 barrels of oil within less than three months after the bringing in of the first well is an achievement of which any company ought to be proud. The proceeds from the oil which this company has contracted to sell will more than equal the entire capital stock of the company. Additional particulars concerning the stock and oil properties of this company will be cheerfully furnished. If any of our readers wish to buy oil stock, correspond with Dr. J. B. Cranfill, Dallas, Texas.

MARDI GRAS, NEW ORLEANS.

The parades will occur as follows:
February 6th, night parade of Momus.
February 10th, night parade of Proteus.

February 10th, landing of Rex in afternoon.

February 11th, day parade of Rex.

February 11th, night parade of Comus.

The parades and public functions will have all the attractive features for which Mardi Gras in New Orleans has been famous, and will be executed with more brilliancy and magnificence than ever before.

The social features this year will far exceed in taste and richness that of previous years.

For the above the Queen & Crescent Route will sell round trip tickets to New Orleans on February 4th to 10th inclusive, also for trains arriving in New Orleans morning of February 11th, at one fare for the round trip, with final limit February 16th, with further privilege of an extension to February 28th, provided tickets are deposited with Mr. D. B. Morey, Joint Agent, St. Charles Hotel, 707 Gravier St. New Orleans, and upon payment of fee of fifty cents.

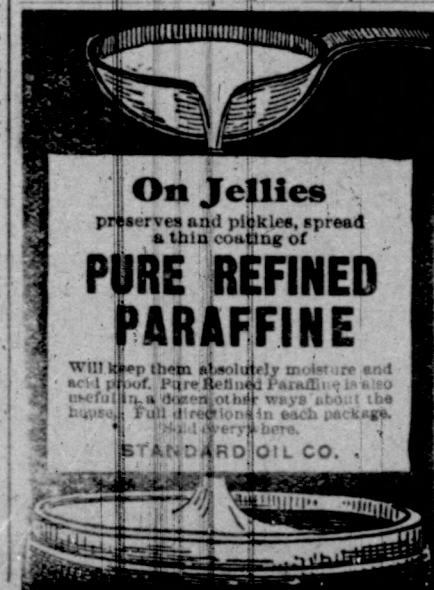
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For the Children.

My first letter has met with quite a favorable reception as I judge by the number of letters that I have received asking me to continue to write, so here goes for the second letter.

About two years before my mother died, my father was accidentally killed by the falling of a tree; so after my mother was quietly put away in the family burial place on the valley hill, we returned to our once happy home to find that the cheer and brightness were all gone. The little brood of seven was soon scattered never to live together on earth again. I went to live with an unmarried uncle. One brother and my three sisters went to live with our guardian. Once I went to visit this brother and sisters. We all went to look for hens' nests. I soon tired of this and they told me I could return to the house.

"Now George," they said, "if you see the dogs, don't be afraid, just call them and they will not hurt you." Thus cautioned, I went bravely back into the yard. Just as I entered the yard I saw three large dogs lying asleep on the grass. I was quite at a loss to know just what to do, but remembering my instructions I obeyed them, and so called the dogs. They raised their heads. They saw the strange boy, and they came with a vengeance. I was knocked down on the ground and three very large cur dogs were on top of me preparing to do me up in regular 'possum style. I yelled at the top of my voice which soon brought the needed help. (My sympathies have been with the under dog ever since.)

Strange to say, I was not at all hurt. Another time I went to see my two older brothers. They gave me a pet squirrel. This pet gave me much pleasure; and I soon learned to love him dearly; but when the buds began to swell and the birds to sing and the flowers to bloom in the merry spring-time, my little squirrel went to join his playful companions in the green growing trees. A few tears a little sadness and my pet was forgotten. Soon after this an uncle came from Alabama and carried five of us back with him. We moved in a

covered wagon. We traveled over two hundred miles and never saw a railroad, steamboat nor steam mill. We saw only one telegraph wire. We saw no sewing machines nor cooking stoves, and few people had glass windows in their houses. After we arrived at our uncle's we all started to school. Our school house was made of round logs. In one side of the house nearly an entire log was sawed out which answered for a window, and the shutter to this window, when down, served as a writing desk. Our teacher made our pens of goose quills. O what fun we used to have chasing the geese for quills to make pens. We had no stamps nor envelopes prepared as now. We paid our postage in money, and our letters were fastened together with sealing wax. The postage was five and ten cents according to distance. Children, I remember a copy my teacher wrote for me, "Evil companions corrupt good morals." I know what that means now. Ben Willie writes me that he wants to make a man. Well, you must keep good company, read good books, think good thoughts and do good deeds and ask the blessed Savior to help you. The same to all the children. I enjoyed your letters very much.

YOUR UNCLE GEORGE,
Cascilla, Miss.
P. S.—I shall be pleased to receive many more letters from the children.
U. G.

Married.

At the home of the beide's mother, Bentley, Miss., Mr. T. W. Carter and Miss Dora Douglas were united in the holy bond of wedlock, Wednesday, at 3 p. m., January 22, 1902, the writer officiating. May heaven's choice blessings ever abide with this union.

A. C. BALL.

Giles-Farlow.

In the Baptist church at Terry, on Jan. 28th, 1902, Mr. Henry D. Giles, of New Iberia, La., to Miss Cora Farlow, of Terry; the pastor, S. M. Ellis, officiating. A happy and joyous occasion, but at once a loss to our membership in the going from us of a bright and useful Christian girl in the beautiful Miss Cora.

God's blessing be upon them.
PASTOR.



FREE

For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs, a medicine for 3 Months' Treatment FREE. No U. S. D. imposition. Write at once. Dr. M. Beatty, 341 W. 24th St., Cincinnati, O. 40722.—Dr. M. Beatty, the Throat and Lung Specialist, has an available reputation for ability in his profession, and will not prescribe what he cannot carry out. We advise our readers to write to him. (Illustration Standard.)

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PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.

Deaths.

William Lyston Newman.

William Lyston Newman, infant son of Mr. and Mrs. W. R. Newman, died at their home near Raymond, Miss., January 30, 1902. When our Lord takes our little ones to Himself that they may glorify Him and have for themselves perfect and everlasting blessedness we should try to be perfectly reconciled, notwithstanding the heart-breaking bereavement. These parents are trying to say, "Thy will be done." God help them.

CHAS. L. LEWIS.

Warren Miller.

Warren Miller was born July 10, 1875, joined the Baptist church in 1887, married Jennie Coleman June 27, 1894, and died November 25, 1901. His health had been bad for some time and he had told his wife that death was near. He was prepared, and therefore not afraid. His wife, three children, his father, mother, brother and sisters survive him, to whom we extend our sympathy, and for consolation refer them to the Scripture which says, "Precious in the sight of the Lord is the death of His saints." Ps. 116:15.

D. POSKY.

Mat. Coleman.

Brother Mat. Coleman died October 1, 1901. He was born in Lawrence district, S. C., October 26, 1820; moved to Mississippi in 1848; joined the church at Liberty, Miss., in 1851, moving his membership to Mt. Pleasant when that church was organized, of which he remained a worthy member until his death. He was married three times. First to Margaret Porgy in 1845; second to Martha Wells in 1850; third to Lizzie Owen in 1881. Of the first marriage was born one daughter, of the second two daughters, and of the third two sons, all of whom survive him. He was a faithful and loving husband and father, an honest and upright citizen, and an exemplary church member. We feel sure he has gone home to God. Peace be to his memory till we meet again.

T. A. J. BEASLEY.

In Memoriam.

The committee appointed by the Woman's Missionary Society of the Utica Baptist Church to present resolutions for record in the minutes of our Society in regard to the death of our beloved sister and co-worker in the cause of Christ, Mrs. Carey Ferguson Osborn, do offer the following:

1. We feel a personal loss and bereavement in the death of our sister, which occurred at her home in the town of Utica, on the 13th day of December, 1901.
2. That her sterling worth and amiable life, purified and ennobled by the practice of the principles taught by her Savior whom she loved, is a matter for devout gratitude to our heavenly Father, and shall be cherished by us as a sweet remembrance.
3. While we shall miss our beloved sister in our social, missionary and church circles, we shall endeavor by God's grace to take up and carry on the work of our beloved sister, whose hands and heart can no longer hear the standard of truth in our earthly walks. We wish to record here our unfeigned love for our sister, Mrs. Carey Ferguson Osborn, and do tender to our brother, F.

W. Osborn, and to Brother W. J. Ferguson and family our sincere sympathy in their great bereavement.

4. That copies of this memorial be spread upon the minutes of our Society and that copies be given to Brother Osborn and Brother Ferguson.

Respectfully submitted,

MRS. F. W. WINTER,
MRS. C. M. HARRIS,
MRS. J. B. COHRON,
Committee.

Parker.

Died in Natchez, Miss., 627 Cemetery street, January, 6th, 1902, at 8:25 p. m.; Miss Grace Parker, age 20 years, after an illness of about 2 weeks of typhoid fever.

She joined the Baptist church near Stewards' Mill, St. Landry Parish, La., and was baptized by Bro. Conant, in the summer, 1895. She was a bright, intelligent girl, but not faultless in her Christian character, quick and impulsive in her nature, and a little vain, but of a cheerful, hopeful, and kind disposition.

Four days before she died, she called me to her bed and said: Papa, I want you to pray for me. I said, I have been praying for you all the time, and she said, I want you to get down by me and let me hear you pray, you prayed for Essie and I want you to pray for me, and we knelt by her bed and prayed. Then she said, I am going home, Jesus whispered and told me he was going to take me, he did not say where he would take me. I know he will do it. She says, Oh! I'm so happy! I was so unworthy, I was so sinful and Jesus so wonderfully saved me. And she would say, Oh! the goodness of God, how wonderful it is, and said Oh, that I had language to tell of the wonderful things of God. She says, I don't want you all to grieve for me, I will be much better off than to be in this sinful world of trouble. She would say, my lips and my tongue are parched now, but when I get into that beautiful city of God, with its beautiful river of life, they will parch no more, but I will sing the praises of God forever and ever, and she would say, Oh, the wickedness of the world, the wicked souls that are going down to destruction and lost, Oh, how terrible is that word, lost—lost—day she says, Oh, the judgment day must be coming and I feel like I would sometimes, like to stay and talk to people about the wonderful things of God, but I don't reckon they would listen to me and I had rather go

—and she sang Why not tonight, Down at the Cross, What a Friend we have in Jesus, and several other songs. On Monday a. m., before she died—at 8 Bro. Butler came in and prayed, with us and when he started off told her he hoped she would soon be better, she says I will die tonight and she prayed and sang the Ninety and Nine and late in the evening she asked me not to leave her and just about the time death struck her, she pulled me down and kissed me and said God bless you papa in all you do, the last words of your child, and then prayed: Dear Jesus, I fully trust in Thee, Thou knowest I love Thee, Thou art my all—be with me all the way, this looks like a dangerous place, and then turned her glassy eyes up with a heavenly radiance that is indescribable, raised her hands slightly and said, I'm climbing, and then dropped them as if a little startled, and said, Oh! Papa! I said: What is it daughter? and she says, Oh! the deep wells, I said, Jesus will keep you out of the deep wells darling, and she says now, and passed off like one going into a sweet sleep, and when I thought she was far enough gone not to be disturbed, I spoke to a young man to call in the family—a lady across the bed says, it ain't time, and she whispered, it's time—and was gone.

Safe in the arms of Jesus,
Safe on His gentle breast.

By her father,
JEPHIA PARKER.

[Baptist Chronicle please copy.]

Yarborough.

On the night of January 26th, just as the Lord's day had passed and, for the second time in the season, the Winter King was throwing his mantle over the fair southland, the grim messenger, death, entered the home of John Yarborough, near Pickens, Holmes county, Miss., and in the presence of loved ones dear, delivered to him that final summons which no man can disregard and all of us must hear, and he was not, for God took him.

For nearly fifty-nine years, he had lived and labored among the children of men, being born in Yazoo county, Aug. 13, 1843 and falling on sleep, January 27th, 1902. During all these years, he so lived and wrought as to win from his neighbors, as they stood beside his bier, this high encomium: "The best man among us."

He was twice married. First,

in 1866, to Miss Mary E. Toombs, who preceded him in death some seventeen years ago. Of this union, six children were born, four of whom survive, the oldest being Rev. W. F. Yarborough, pastor of the First Church, Jackson. In 1886, he was married again to Miss Fannie Portwood, of Attala county, who lives to mourn his loss.

About the age of fifteen, he gave his heart to God, and for forty-five years he walked in His appointed ways, during which time the greatest of all earthly blessings was vouchsafed unto him, in being permitted to see all his children come to a saving knowledge of the Lord Jesus Christ.

For the last ten years of his life, he was a great sufferer from a very malignant form of Catarrh, of which he finally died. He bore his affliction with great Christian fortitude, as the following leaf from his diary, will show.

JAN. 1st, 1902.

The Lord has been good to us all again—spared our lives to see the close of another year. Will we be a united family this time next year? God knows, for we don't. Our affliction has been heavy and God is with us and will still be with us at all times, and never will forsake us if we only trust him. This the 23rd Psalm was David's confidence in God's grace: "The Lord is my Shepherd," (quoting it in full).

Thursday-morning the 28th, through the bitter cold of winter and sleet, his body was borne to the meeting house of the old Central Church, where he held his membership, and where surrounded by his life long friends, it was the writer's privilege, who had known him for years and who for a short time was his pastor, to perform the last sad rites of respect and Christian esteem.

At 12 o'clock high noon, we lowered his body into the ground, in the old church yard, to sleep side by side with loved ones gone before, until the resurrection morning, when all the dead shall hear His voice and come forth. They that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

W. P. PRICE.

UWANTO SAVE MONEY
WEAR RED SEAL SHOES

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

The Soul-Image.

There's an image within us growing
Something, fairer, better than we,
A shrouded form of mystic fashioning
Whose shaping we but dimly see.

Oh, question not the hand bestowing
With patient care the genial blow.
Each stroke adds nobler strength and beauty,
And gives it a diviner glow.

And some sweet time when all is finished
The cumbrous veil will fall away
And lo! Worthy of Heaven's keeping,
A statue rare will greet men's gaze.

ERON UPHA GREGORY.

What Can I Do?

Christianity is no idle, empty theory, it is a living issue, something real and well suited to these practical every day lives that we lead—it is something to be and to do. God has not willed that we, as Christians, should spend our time in idleness. He has not brought us into the kingdom of His dear Son for naught. Every man, woman and child, born of God, has a mission; something that God wants him or her to do, and something for which he or she is peculiarly fitted.

The Scriptures tell us so plainly of the many things that we may do, that there is no need of our being long in doubt, where to begin. Our Father so leads and directs us by His providences, that we may, without much looking around, find our mission. So soon as we are enlisted in Christian service, the question, what can I do, comes to each of us; it means what is it Lord that thou would'st have me to do, that thy name may be honored and that my own life may be one of loving service for the.

Let us see if there are not among the following something for which we are fitted:

We can be very kind and gentle to all with whom we come in contact, we can, by being cheerful and bright, help those who are sad, we may be very sorry for those in distress and we can tell them so there is nothing so like a balm of healing, as to let people know, that their sorrow, may be ours. We can speak tenderly to those whom we know to be doing wrong, and encourage any effort, that they may make towards reformation. We can visit the sick, we can take them

a book, a picture, a flower or even a smile, these often help the suffering one to be patient and to bear their affliction. We can divide what we have, be it ever so little, with those less fortunate than we, we may feed the hungry, for time and again, some poor-bereft one knocks at our door. We can speak some words of encouragement and instruction to our colored friends, poor ignorant creatures, a bit of advice or a few words of admonition, is not always utterly lost upon them. We can tell others of Christ, what He has done for us and will do for them. And last, but by no means least, among the things we may do are these: We can be as often as is possible, (and that will be very often) at Sunday-school, at the preaching service, and at prayer-meeting.

There comes but few days when we may not find an opportunity for doing some little deed, or for saying just a few words, that may help, or comfort or please some one. God expects service from us, our service is His due, we belong to Him, and our lives, if spent aright, would be one long day of loving cheerful, helpful service, "doing with our might what our hands find to do."

I. M. S.

Shuqualak.

A Century of Christianity in Relation to Women.

ITS BEARING UPON SOUTHERN BAPTIST WOMEN.

Marvelous is the progress made during the past century, not the least of which is that in relation to women. While love for the Savior has always been an inspiration for generous offerings from some of the women who have followed Him, not until the 19th century was the fulness of time in which His voice was heard, summoning to untried, enlarged and systematic endeavor.

The first Woman's Missionary Society was formed in 1800. Southern Baptist women through local societies and State organizations, for a long time rendered some service in advancing the cause of missions, but not until 1888 was the General organization formed.

During a short history of thirteen years from 1888 to 1901, Woman's Missionary Union has raised for mission work in our own and foreign lands \$704,500. Total amount raised during the year 1900-1901, \$88,262.

Recommendations received annually from the Home, Foreign and Sunday-school Boards form the basis of all W. M. U. effort. Looking forward to the time when America shall indeed become a Christian nation, and when China, Japan, Africa—all the world shall be flooded with light, hundreds of Woman's Mission Societies in connection with Woman's Missionary Union, are loyally laboring to fulfill their obligations.

In the early dawn of this new century, may there be many others from among Southern Baptist women who will realize individual responsibility. As every twinkling star adds beauty to the night; as every grain of sand adds its quota to the general equipoise of the universe; as every tiny insect fills its place in the zoological realm, so each one of us is a part of God's great plan for the redemption of the world, and it is written "Every one shall give an account to God."

Woman's Power.

A woman's taste generally regulates the style of living, the rate of expenditure. How many children go to the mother as the real head of the house, depending on her to bring about what is desired? What do you stand for before your husband and children in this matter of giving? They may follow you under protest; they may smile at mother's ideas; they may at times almost resent the generous thought, but all the time the seed is taking root. You are making your record, not only on high, but in the hearts of little children, in the life of your husband. Have you been a true steward? Have you denied yourself to give? Have you shown that you care more for the fair white robe of Christ's righteousness than the present day style of dress? Have you sought the jewel of Christ's praise rather than diamonds? Let us remember that it is the inner beauty that the Master sees, and friends will be influenced by long after all that was beautiful of outward form has passed from sight.

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STANDARD QUALITY at
FACTORY PRICES.

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JACKSON, MISS.

DR. J. W. KEY, DENTIST.

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MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD, No. 1615 Jefferson St., Louisville, Ky.

Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON, 116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold. Sold by druggists. (Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.)

OLD DR. DRUMMOND.

After years of patient study and experience, has given the world a preparation which is an absolute and permanent cure for every form of rheumatism. The price is \$5, but it is two large bottles, enough for a month's treatment, and will relieve the worst case from the first dose. Sent by express upon receipt of price, by Drummond Medicine Co., New York, with full particulars and testimonials of wonderful cures.



Authorized Capital,
\$30,000.

We desire the attendance of all ambitious men and women who want a FIRST-CLASS business education. W. H. Watkins, a prominent member of the Jackson Bar, gives weekly lectures on Commercial Law.

\$500 Reward

For any case of rheumatism which cannot be cured with Dr. Drummond's Lightning Remedies, internal and external, relieves at once, cure guaranteed. Restores stiff joints, drawn cords, and hardened muscles. If your druggist has not got it do not take anything else. Send description of your case, take the agency and secure treatment free. Drummond Medicine Co., 84 Nassau St., N. Y.

TEMPERANCE.

BY W. H. PATTON.

Liquor Business.

The liquor business is so very demoralizing both to those that engage in the sale of it and those that buy it, that the State says her citizens must not engage in it like other merchandise, but in counties where the immoral element are in the ascendancy she will grant a special dispensation to a few of her citizens to engage in it, if they can get a majority of the municipality or supervisors' district to say they are of good moral character; and a suitable man to make drunkards, give a bond to keep an orderly house, not sell to minors, Indians or intoxicated persons and pay a license to the State, county and town, they may sell for one year. These petitioner's names have to be published.

And to go into the business of debauching her citizens by the State, is too bad to think about. Let Mr. Tillman and his dispensary alone.

The city council of Vicksburg is interested in having men not violate the law, "with the sole desire of keeping the liquor traffic in the hands of responsible law abiding, bonded men." I have heard the saloon keepers of Vicksburg accused of a great many things, but never heard of them being law abiding before. It has only been a short while back that the Board of Mayor and Aldermen required them to get up petition or make effort to comply with the law in granting them license, and every one knows they run gambling hells in connection with the saloon, they don't pretend to close on Sunday but have their aprons on with their thumbs in their vest sleeves waiting for a sucker. The Vicksburg city council interested in law and order, oh, my! The Sodom of Mississippi imposing the legislature in the interest of good laws. What next?

The Saloon Men.

The saloon men held a meeting in Vicksburg and I presume they implored the city council to Resolute and Resolve and whereas etc. They claim that they are organized, have their executive committee and when they need money to carry or defeat a measure in the legislature they make an assessment on each saloon in the State and they pay it. They assess them from \$75.00 to \$150.00,

according to the size of the place, they claim that the temperance people pray and they pay.

Dispensary.

Suppose the State should go into the saloon business what kind of a man would she get to run it for a salary? No man would engage in it except for the big money there is in it. If the man had a moral character, how long would he have it after he commenced selling liquor?

Cigarettes.

Chicago, Rock Island and Pacific Railroad, Chief of U. S. Western Bureau, Swift Packing Co., Montgomery Ward & Co., Morgan & Wright Fire Co., will not have an employee that smokes cigarettes.

Dr. L. Bremer, late physician at St. Vincent's Institution for the insane at St. Louis, puts it strongly when he says: "Basing my assertion on the experience gained in private practice and at the St. Vincent's Institution, I will broadly state that the boy who smokes at 7, will drink at 14, take to morphine at 25, and wind up with cocaine and the rest of the narcotics at 30."

Saloons and Boys.

Saloons can no more be run without boys than saw-mills without logs. Whose boys, yours or mine?

The fight against alcohol, a duty that every law-biding citizen owes to his country, to his children, and his neighbor's children.

If a set of men were to sign a petition setting forth I was a suitable man to run a saloon I would leave the country.

Can't Keep up Both.

BY J. H. GAMBRELL.

A gentleman, who was traveling, being delayed at a railroad junction, entered into conversation with a care-worn lady, who, with three small children, was also waiting for a train. This was a part of what was said: "Where are you going, madam?" "To my father's at—, I have not been home since I was married. I did think I would never go back to my people, but I am going home to stay." "Is your husband dead?" "No, sir; but he spends all he makes for liquor and I can't make a living for him, the children and myself. My

father wrote me if I would come home, he and my brothers would take care of me and the children. I hate to go back this way, but I can't keep up a home and the saloons both. When I married him, my husband was a fine business man and had a good position. Now he works about at anything to get money to buy whisky. He don't seem to care anything for me now, or his children, either, I wish the men would not vote for saloons that break up homes!"

"Two things," said the gentleman who relates this story, "rang in my ears for days and weeks and the pathetic face of that wronged woman haunted me by day and by night to this hour: 'I can't keep up a home and the saloons both. I wish the men would not vote for saloons that break up homes.' That face and those two sentences, have forever made me an enemy of the saloon. Till I deliberately came to this conclusion, I felt that I did not want to meet a good woman face to face. I sometimes hear men who boast of their Southern chivalry, talking about their 'personal liberty' when advocating the sale of liquor, and wonder if they really know what chivalry is, and whether they think anybody in this country has any rights except themselves and other men who want to drink whisky."

Chivalry lies not in hoisted words of rhetoric, nor in rounded sentences, but in heroic deeds of protection for the defenseless.

No man who advocates a business that separates families in disgrace and breaks up homes knows anything about "Southern chivalry," no difference what he thinks of himself. He may be a very clever man in many respects, but as long as he champions or votes for the saloon business, he will never demonstrate his claims to chivalry. This is my judgment; and I have relatives on the wrong side of the saloon question."

There are women in Tyler and Smith county who have found it impossible to keep up the home and the saloon both.

Have you helped to make this condition? Where is your chivalry? When Pericles, the great orator, and statesman, was dying, he said, "The one thing of which I am proudest is that no Athenians ever put on mourning on my account." Can the man who votes for saloons say as much and tell the truth?

Can you say it?—Ex.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

Rev. Walker's FAMOUS Dyspepsia CURE

Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia, Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, and undermines every vital organ of the body, if not checked, and cured.

J. G. Thompson, Anclote, Fla., writes: "I suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in one month. My friends are astonished at my wonderfully quick recovery."

S. M. Hutson, Wesson, Miss.: "It wonderfully improved me. It is a great Dyspepsia Cure."

Rev. F. M. Martin, Van Wyck, S. C.: "Best Dyspepsia medicine I ever found." Mrs. R. F. Kolb, College Park, Ga.: "Instantly cured, me of excruciating, acute indigestion."

Prominent Georgia minister: "F. D. C. cured me of an awful case of Dyspepsia. My kidneys were badly affected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine." [Name given.]

A box containing about one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. Bank checks 10c extra for exchange.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

BARRED ROCKS.

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.

Personal.

Prof. George B. Eager, of the Seminary, has sailed for Egypt, Palestine, Berlin, and other Eastern points.

Dr. Henderson declines the "overtures" from the Chicago First Church and will stay with the University.

Mr. Rockefeller has just given \$1,000,000 to Yale College on the condition that they raise half as much more.

Bro. W. J. Derrick is encouraged in his work, and in turn encourages us by his hopefulness and kind words.

Evangelist E. B. Miller is in a meeting at Hammond, La. He seems to be kept very busy, and fine success attends his labors.

Bro. K. C. Hall, of Laurel, was in to see us a few days ago. He brings good reports from Bro. Low's beginning at Laurel.

Mr. Emmett, who wrote the soul-stirring battle song, "Dixie," is now 87 years old and lives in a small cottage near Mansfield, Ohio.

Gen. Booth, of Salvation Army fame, has again come to grief. His daughter and her husband, Mr. and Mrs. Clibbon, have joined the Dowieites in "Zion."

Rev. Madison C. Peters has resigned the Summer Avenue Church, Brooklyn. He may accept the Baltimore pastorate that was offered him some time ago.

Dr. J. T. Christian is writing, and the Western Recorder is publishing, "The Story of Edward Wichtman," a grand old English Baptist, who lived before "1641."

The faithful services of the Rev. O. D. Bowen, the Ellisville pastor, have been recognized and rewarded by his appreciative people. Last week the church raised his salary \$200.00. Happy pastor and people.

Rev. W. P. Hines, of whom mention is made in another column, compromised with the railroad for the loss of his sermons, for \$250.00, as against his claim of \$1,050.00. Since the compromise his valise, sermons and all, have been found. Of course he will refund the money.

A great number of our friends have called on us during the last week—too many to name in order.

Pres. W. T. Lowrey writes from Clinton:

"We are having a great meeting—28 for baptism to date, and many more hoped for. Tom Martin is a good preacher."

Rev. W. E. Ellis, enroute to some appointments in the southern part of the State, where he had dates for his lecture on the Holy Land, cheered our office with his characteristic cheerfulness, Tuesday. We gather from him that his work in Senatobia is prospering.

On the 29th ult., at a meeting presided over by Hon. A. J. Russell, Speaker of the House, resolutions were passed calling upon Lieutenant Governor Harrison to enter the race for the next Governor of Mississippi. We understand that this was quite a representative meeting, and hence gives the Lieutenant Governor a good send-off.

We stated last week on what we supposed good authority that Rev. R. W. Merrill, of Sulphur Springs, Texas, had accepted a call to the pastorate of the Valence Street Baptist Church, New Orleans. A note from a member says: "Rev. R. W. Merrill has not accepted the call to the pastorate of the Valence Street Baptist Church, New Orleans."

CANCER OF THE BREAST.

The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book, giving price of the Oil and particulars, address Dr. D. M. Bye Co., Box 462, Dallas, Tex. West Bridgewater, Mass., Dec. 28, 1895.

Dr. D. M. Bye Co., Dallas, Texas: Dear Doctor—It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth which had for six years been preying on my system. When I commenced your treatment on June the 6th, the hard bunch on my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December the 6th, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news. Truly and gratefully yours, MRS. NANCY F. BILLINGS.

Winter Homes in Summer Lands.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated, and fully describes the winter resorts of the South. A copy may be secured by sending a 2-cent stamp to Mr. C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.



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to the acre at less cost, means more money.

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in the Cotton fertilizer improves the soil; increases yield—larger profits. Send for our book (free) explaining how to get these results.

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At home or traveling. Let us start you. Our Puritan Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over \$1,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, aerated, delicious drinking water. Beats Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER. HARRISON MFG CO., 12 Harrison Bldg., Cincinnati, O.

MADE \$105 THE FIRST MONTH

writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making \$3.00 to \$8.00 every day I work." MRS. L. M. ANDERSON, of Iowa, writes: "I made \$3.50 to \$5.50 a day. Hundreds doing likewise. So can you. \$5.00 to \$10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free. GRAY & CO., Plating Works, 4 Miami Bldg., Cincinnati, O.

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A Physician well equipped for a Good Practice. A Location to be desired is the Field of Work. A man with a small family is preferable. He must be a Christian and a loyal Baptist. Write to J. R. G. HEWLETT, Cleveland, Miss.

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Increase your Yield of Cotton Per Acre by planting my Select Prize Cotton. Very prolific; will make a bale per acre on average land. It beat all at the Georgia Experiment Station in 1900. For particulars and price address W. B. F. LEWIS, Lewiston, La.

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Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

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